

776 1822, 2: 90, who also gives soychuhèt, for "men that dwell with God beyond the world"; *Tehuelche*, Sánchez Labrador, 1936, p. 65, and Hervás, 1800-1805, 1: 133) Setebos (Pigafetta, 1906, 1: 56, 60, 78), Sesom or Sesó (Moreno, 1879, pp. 239, 387); Kck-a-once, Tchūr (Gardiner, 1852, pp. 23-24); Maiph (Beauvoir, 1915, pp. 180, 189, "espíritu bueno," "sombra"); Maipè (Borgatello, 1924, p. 22). The reiteration of the idea that the dead go to the Supreme Being after death is suggestive of the similar *Ona* conception, as is also the relative aloofness of the *Tehuelche* deity.

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775] Evil happenings were attributable to an evil spirit or evil spirits, known under the names of Cheleulle, Cheleule (Pigafetta, 1906, 1: 60, 78), Atskannakanatz (Falkner, 1774, p. 116), Achekenat-kanet (D'Orbigny, 1835-47, 4: 220, "good and evil"); Agschem (Moreno, 1879, pp. 235, 416), Valichu or Gualichu (Sánchez Labrador, 1936, p. 66; Musters, 1871, p. 180; Borgatello, 1924, p. 22), Camalasque (Viedma, 1837 b, pp. 75-76), Kérenk(e)n (Spegazzini, 1884, p. 237) Kerrkenge (Moreno, 1879, p. 387), Kakenga, Kubejeken (Outes, 1913 a, pp. 486-487, "dios"); Jasemel (Peña, 1914, p. 11, "un Dios"). Gualichu is a non-*Tehuelchean* and non-*Araucanian* word. A good deal of *Tehuelche* religion seems to have consisted in propitiating and holding at bay these malevolent spirits, although some of them were apparently benevolent guardians of the *Tehuelche*. The best piece of rhea meat and the first bottles of liquor were offered to Walichu (Lista, 1879 a, p. 77).

782 Certain miscellaneous observances of a magico-religious nature have been recorded in fragmentary form. The new moon was given a salute with low muttered words (Musters, 1871, p. 179; 1872, p. 203). The cry of the nightjar over the camp or the toldo was an omen of sickness or death (Musters, 1871, p. 182; 1872, p. 203). It was taboo to injure nightjars (Musters, 1872, p. 203) and to take young half-fledged hawks from the nest (Coan, 1880, p. 113). Hair clippings could be used in black magic; when camp was broken, everything not taken away was burned lest some enemy should get hold of the article and do harm to the previous possessor of it (Moreno, 1879, p. 239). A lunar eclipse was attributed to Gualichu entering the moon and breaking it up; the people then would spit at the moon and throw stones at it to drive the evil spirit away (Borgatello, 1924, p. 22). 788 On starting to smoke, the smoker would blow a puff toward each of the four cardinal points and mutter a prayer (Musters, 1871, p. 174; 1872, p. 203). At marriage feasts, great care was taken lest the meat or offal of the animals slaughtered therefor was touched by the dogs, 825 as this would have been unlucky; at the shaman's child-curing rite, 777 in which a white mare was killed and eaten, care was taken that no 000 dogs should approach (Musters, 1872, pp. 201-202). On the occasion

756 between his knees, and performing a short ceremony of incantation, shouts in his ear, exhorting the devil to come out. Mr. Clarke, when travelling with the Indians south of Santa Cruz, was treated in this fashion when suffering from feverish headache, and said that at the time it relieved him.

775 Beside this Gualichu, there are many others which  
788 are supposed to inhabit subterranean dwellings, underneath certain woods and rivers and peculiarly-shaped rocks. I was very much surprised at seeing the Indians salute these objects by placing the hand to the head and muttering an incantation; and for a long time held to the belief that they were only expressing admiration for the Creator's handiwork; but subsequently I learned that they sought thus to conciliate the spirits of these places, reputed to be the spirits of deceased members of the faculty. These devils' powers, however, are confined to the districts contiguous to their habitations.

789 On one occasion, a horse about to run a match was taken  
776 up to a neighbouring hill before daylight by the owner, and some secret ceremony was performed by the wizard. Previous to the race the owner (Wáki) came to me and advised me to put my stakes on his horse, as he had been made safe to win by mysterious incantations which had secured the favour of the local Gualichu; and, strange to say, the horse, which by his appearance was much inferior to the other, did win, thereby establishing a reputation for the wizard and the Gualichu.

776 I remember on one occasion when riding with Hinchel we came in sight of a peculiarly-pointed rock, which he saluted. I did the same, at which he appeared much pleased; and on our subsequently arriving at a salina, where we found good salt, much needed at the time, he explained to me that the spirit of the place had led us in that direction. In the meeting of Indians the devils are supposed to be driven away by the horsemen chasing at full speed round and round, and firing off their guns.

antecedent was carefully avoided, and instead of it our <sup>T</sup>784 party occupied a damp and even sloppy site on the borders of a small stream that lost itself in a large marsh farther to the east, while the Araucanians had selected a better spot a little higher up the valley. The following day we hunted over some hills in the vicinity of the mountains, and killed a great quantity of ostriches, scarcely a man coming home without a good supply of meat. <sup>T</sup>A

On March 5, early in the morning, whilst most of us were <sup>T</sup>439 rounding up our horses, others smoking at the fireside, some men appeared in the distance with several horses, one of which appeared to be loaded. In a moment many Indians were away to meet the new comers, and one came back at speed to inform us that they were Manzanero Indians bringing liquor to trade with. They proceeded to Quintuhual's <sup>T</sup>574 toldo, one of them being a connection of the chief, and there <sup>T</sup>273 dismounted, unloading their horse of two sheepskins filled with rum. Great was the rejoicing amongst the Indians, and large the crowd that soon collected round Quintuhual's toldo, carefully keeping at a respectable distance. Casimiro and myself were shortly sent for, and on riding over were invited to preside at the commencement of the festival. On our dis- <sup>T</sup>A mounting, in company with several of the other caciques, four <sup>T</sup>788 lances were planted in the ground (one having a white weft or poncho placed on it), and the chiefs, each taking a horn or pannikin containing a very little rum, marched round the lances muttering an incantation and sprinkling a little liquor on the ground, also on the lances as they passed. This ceremony was repeated twice, a select body of old women attending to sing and cry, to assist in frightening away the evil spirit. After this my brother, who appeared to be master of the ceremonies, handed pannikins of grog round, and all were soon very convivial. After taking a glass or two I retired, in company with Orkeke and Hinchel, neither of <sup>T</sup>A whom was inclined to drink much, owing to the possibility <sup>T</sup>439 of a disturbance. The rest of the party then began to buy